

above the sublimest speculations in the world!

And is not this an inestimable benefit we enjoy by the scripture, that therein we can read and converse with all these expressions of God's love and goodness, and that in his own language? Shall we admire and praise what we meet with in heathen philosophers, which is generous and handsome; and shall we not adore the infinite fulness of scriptures, which run over with continued expressions of that and a higher nature? What folly is it to magnify those lean lime, the notions of philosophers, and to condemn the fat, the plenty and fulness of the scriptures? If these be not more valuable and excellent discoveries and rules of practice in the sacred scriptures, than in the sublimest of all the philosophers, then let us leave our full ears, and feed upon the thin. But certainly no sober and rational spirit, that puts any value upon the knowledge of God, but on the same account that he doth prize the discourses of any philosophers concerning God, he cannot but set a value of a far higher nature on the word of God.— And as the goodness of God is thus discovered in scripture, so is his justice and holiness: we have therein recorded the most remarkable judgments of God upon contumacious sinners, the severest denunciations of a judgment to come against all that live in sin, the exactest precepts of holiness in the world; and what can be desired more to discover the holiness of God, than we find in scripture concerning him? If therefore acquaintance with the nature, perfection, designs of so excellent a being as God is, be a thing desirable to human nature, we have the greatest cause to admire the excellency and adore the fulness of the scriptures, which gives us so large, rational, and complete account of the being and attributes of God. And which tends yet more to commend the scriptures to us, those things which the scripture doth most fully discover concerning God, do not all contradict those prime and common notions which are in our natures concerning him, but do exceedingly advance and improve them, and tend the most to regulate our conceptions and apprehensions of God, that we may not miscarry therein, as otherwise men are apt to do. For it being natural to men so far to love themselves, as to set the greatest value upon those excellencies which they think themselves most master of: thence men come to be exceedingly mistaken in their apprehensions of a deity, some attributing one thing as a perfection, another a different thing, according to their humors and inclinations. Thus impatient self-willed men are apt to cry up God's absolute power and dominion as his greatest perfection; easy and soft spirited men his patience and goodness; severe and rigid men his justice and severity; every one according to his humor and temper, making his god of his own complexion: and not only so, but in things remote, removed from being perfect in itself, yet because they are such things as they prize and value, they suppose of necessity they must be in God, as is evident in the famous *ATARIU*, [Gen. 1] by which they exclude providence as hath already been observed. And what concerning how very distant is the one from the other, because that God is a being not only holy, severe, and that he hath grievously offended him by his sins, to believe that this God will pardon him upon true repentance: it thence neces-

sary that God should make known himself to the world, to prevent our misconceptions of his nature, and to assure a suspicious, because guilty creature, how ready he is to pardon iniquity, transgression, and sin, to such as unfeignedly repent of their follies, and return unto himself. Though the light of nature may dictate much to us of the benignity and goodness of the divine nature, yet it is hard to conceive that that should discover farther than God's general goodness: to such as please him: but no foundation can be gathered thence of his readiness to pardon offenders, which being an act of grace, must alone be discovered by his will. I cannot think the sun, moon, and stars are such itinerant preachers, as to unfold unto us the whole counsel and will of God upon repentance. It is not every star in the firmament can do that which the star once did to the wise men, lead them unto Christ. The sun in the heavens is no *Parolus* to the sun of righteousness. The best astronomer will never find the day-star from on high in the rest of his number.— What St. Austin said of Tully's works, is true of the whole volume of creation. There are admirable things to be found in them: but the name of Christ is not legible there.— The work of redemption is not engraven on the works of providence: if it had, a particular divine revelation had been unnecessary, and the apostles were sent on a needless errand, which the world had understood without their preaching, viz. "That God was in Christ reconciling the world unto himself, not imputing to men their trespasses, and hath committed to them the ministry of reconciliation." How was the word of reconciliation committed to them if it were common to them with the whole frame of the world? and the apostle's query elsewhere might have been easily answered, How can men hear without a preacher? for then they might have known the way of salvation, without any special messenger sent to deliver it to them. I grant that God's long suffering and patience is intended to lead men to repentance, and that some general collections might be made from providence of the pliability of God's nature, and that God never left himself without a witness of his goodness in the world, being kind to the unthankful, and doing good, in giving rain and fruitful seasons. But though these things might sufficiently discover to such who were apprehensive of the guilt of sin, that God did not act according to his greatest severity, and thereby did give men encouragement to hearken out and enquire after the true way of being reconciled to God: yet all this amounts not to a firm foundation for faith as to the remission of sin, which doth suppose God himself publishing an act of grace and indemnity to the world, wherein he assures the pardon of sin to such as truly repent and unfeignedly believe his holy gospel. Now is not this an inestimable advantage we enjoy by the scriptures, that therein we understand what God himself hath discovered of his own nature and perfection, and of his readiness to pardon sin upon these gracious terms of faith and repentance, and that which necessarily connects these two, hearty and sincere sorrow?

2. The scriptures give the most finished representation of the state and condition of the soul of man. The world was almost lost

in dispute concerning the nature, condition, and immortality of the soul before divine revelation was made known to mankind by the gospel of Christ; but "life and immortality was brought to light by the gospel," and the future state of the soul of man, not discovered in an uncertain Platonical way with the greatest light and evidence from that God who hath the supreme disposal of souls, and therefore best knows and understands them. The scriptures plainly and fully reveal a judgment to come, in which God will judge the secrets of all hearts, when every one must give an account of himself unto God, and God will call men to give an account of their stewardship here, of all the receipts they have had from him, and the expenses they have been at, and the improvements they have made of the talents he put into their hands. So that the gospel of Christ is the fullest instrument of the discovery of the certainty of the future state of the soul, and the conditions which abide it, upon its being dislodged from the body. But this is not all which the scripture discovers as to the state of the soul; for it is not only a prospective glass, reaching to its future state, but it is the most faithful looking-glass, to discover all the spots and deformities of the soul: and not only shows where they are, but when they came, what their nature is, and whither they tend. The true original of all that disorder and discomposure which is in the soul of man, is only fully and satisfactorily given us in the word of God.

The nature and working of this corruption in man had never been so clearly manifested, had not the law and will of God been discovered to the world: that is the glass whereby we see the secret workings of those bees in our hearts, the corruption of our natures; that sets forth the folly of our imaginations, the unruliness of our passions, the distempers of our wills, and the abundant deceitfulness of our hearts.

And it is hard for the most elephantine sinner (one of the greatest magnitude) so to trouble these waters, as not therein to discover the greatness of his own deformities. But that which tends most to awaken the drowsy, senseless spirits of men, the scripture doth most fully describe the tendency of corruption: "that the wages of sin is death," and the issue of continuance in sin will be the everlasting misery of the soul, in a perpetual separation from the presence of God, and undergoing the lashes and perversities of conscience to all eternity. What a great discovery is this of the faithfulness of God to the world, that he suffers not men to undo themselves without letting them know of it before hand, that they may avoid it! God seeks not to entrap men's souls, nor doth he rejoice in the misery and ruin of his creatures, but fully declares to them what the consequence and issue of their sinful practices will be, assures them of a judgment to come, declares his own future severity against contumacious sinners: that they might not think themselves surprised, and that if they had known there had been so much danger in sin, they would never have been such fools as to be the authors of it: run into eternal misery. Now God to prevent this, with the greatest plainness and faithfulness, hath showed men the nature and danger of all their sins, and asks them before hand what they will do in the end

thereof, whether they are able to bear his wrath, and wrestle with everlasting burnings? if not, he bids them bethink themselves of what they have done already, and repent and amend their lives, lest iniquity prove their ruin, and destruction overtake them, and that without remedy. Now if men have cause to prize and value a faithful monitor, one that tenders their good, and would prevent their ruin, we have cause exceedingly to prize and value the scriptures, which gives us the truest representation of the state and condition of our souls.

3. The scripture discovers to us the only way of pleasing God and enjoying his favor. That clearly reveals the way (which man might have sought for to all eternity without particular revelation) whereby sins may be pardoned, and whatever we do may be acceptable unto God. It shows us that the ground of our acceptance with God, is through Christ, whom he hath made "a propitiation for the sins of the world," and who alone is the true and living way, whereby we may "draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Through Christ we understand the terms on which God will show favor and grace to the world; and by him we have ground of a *PARRHESIA* [Greek.] access with freedom and boldness unto God. On his account we may hope not only for grace to subdue our sins, resist temptations, conquer the devil and the world; but having "fought the good fight, and finished our course by patient continuance in well doing, we may justly look for glory, honor, and immortality," and that "crown of righteousness which is laid up for those who wait in faith," holiness, and humility, for the appearance of Christ from heaven. Now what things can there be of greater moment and importance for men to know, or God to reveal, than the nature of God and ourselves the state and condition of our souls, the only way to avoid eternal misery and enjoy everlasting bliss!

The scriptures discover not only matters of importance, but of the greatest depth and mysteriousness. There are many wonderful things in the law of God, things we may admire, but are never able to comprehend. Such are the eternal purposes and decrees of God, the doctrine of the Trinity, the incarnation of the Son of God, and the manner of the operation of the Spirit of God upon the souls of men, which are all things of great weight and moment for us to understand and believe that they are, and yet may be unsearchable to our reason, as to the particular manner of them.

[To be continued.]

THE SIMPLICITY OF THE SACRED WRITERS.

I cannot forbear taking notice of one other mark of integrity which appears in all the composition of the sacred writers, and particularly the Evangelists; and that is, the simple unaffected, unornamental, and unostentatious manner, in which they deliver truths so impor-

tant and sublime, and facts so magnificent and wonderful, as are capable, one would think, of lighting up a flame of oratory, even in the dullest and coldest breast. They speak of an angel descending from heaven to foretell the miraculous conception of Jesus; of another proclaiming his birth, attended by a multitude of heavenly host praising God, and saying, "Glory to God in the highest and on earth peace, good will towards men;" of his star appearing in the East; of angels ministering to him in the wilderness; of his glory in the mount; of a voice twice heard from heaven, saying, "This is my beloved Son;" of innumerable miracles performed by him, and by his disciples in his name; of his knowing the thoughts of men; of his foretelling future events; of prodigies accompanying his crucifixion and death; of an angel descending in terrors, opening his sepulchre, and frightening away the soldiers who were set to guard it; of his rising from the dead, ascending into heaven, and pouring down, according to his promise, the various and miraculous gifts of the Holy Spirit upon his disciples. All these amazing incidents do these inspired historians relate nakedly and plainly without any of the colorings and heightenings of rhetoric, or so much as a single note of admiration; without making any comment or remark upon them, or drawing from them any conclusion in honor either of their master or themselves, or to the advantage of the religion they preached in his name; but contenting themselves with relating the naked truth, whether it seems to make for them or against them; without either magnifying on the one hand, or palliating on the other, they leave their cause to the unbiased judgment of mankind, seeking, like genuine apostles of the Lord of truth, to convince rather than to persuade; and therefore coming, as St. Paul speaks of his preaching, "not with excellency of speech,—not with enticing words of man's wisdom, but with demonstration of the Spirit, and of power, that," adds he, "your faith should not stand in the wisdom of men, but in the power of God." And let it be remembered that he who speaks thus, wanted not learning, art, or eloquence, as is evident from his speeches recorded in the Acts of the Apostles, and from the testimony of that great apostle Longinus, who, in reckoning up

the Grecian orators, places among them Paul of Tarsus; and surely, had they been left solely to the suggestions and guidance of human wisdom, they would not have failed to lay hold on such topics, as the wonders of their master's life, and the transcendent purity and perfection of the noble, generous, benevolent morality contained in his precepts, furnished them with these topics, I say, greater than ever Tully, or Demosthenes, or Plato, were possessed of, mere human wisdom would doubtless have prompted them to make use of, in order to recommend, in the strongest manner, the religion of Jesus Christ to mankind, by turning their attention to the divine part of his character, and hiding, as it were in a blaze of heavenly light and glory, his infirmities his sufferings, and his death. Had they called to their assistance all the arts of composition, rhetoric, and logic, who would have blamed them for it? Not those persons, I presume, who, dazzled and captivated with the glittering ornaments of human wisdom, made a mock at the simplicity of the gospel, and think it wit to ridicule the style and language of the holy Scriptures. But the all-wise Spirit of God, by whom these sacred writers were guided into all truth, thought fit to direct or permit them to proceed in a different method; a method, however, very analogous to that in which he has been pleased to reveal himself to us in the great book of nature, the stupendous frame of the universe; all whose wonders he hath judged it sufficient to lay before us in silence, and expects from our observation the proper comments and deductions, which have ensued us with reason, he hath enabled us to make. And tho' a careless and superficial spectator may fancy he perceives even in this fair volume many inconsistencies, defects, and superfluities; yet to a diligent, unprejudiced, and rational enquirer, who will take pains to examine the laws, consider and compare the several parts, and regard their use and tendency, with reference to the whole design of this amazing structure, as far as his short abilities can carry him, there will appear, in those instances where he is capable of knowing, such evident characters of wisdom, goodness and power, as will leave him no room to doubt of their author, nor to suspect that in those par-

ticulars which he has not examined, or to a thorough knowledge of which he cannot perhaps attain, there is nothing but folly, weakness, and malignity. The same thing might be said of the written book, the second volume, if I may so speak, of the revelations of God, the holy scriptures. For as in the first, so also in this are there many passages, that to a cursory, unobserving reader appear idle, unconnected, unaccountable, and inconsistent with those marks of truth, wisdom, justice, mercy, and benevolence, which in others are so visible, that the most careless and inattentive cannot but discern them. And even these, many of them, at least, will often be found, upon a closer and stricter examination, to accord and coincide with the more plain and more intelligible passages, and to be no heterogeneous parts of one and the same wise and harmonious composition. In both, indeed, in the natural as well as the moral book of God, there are, and ever will be, many difficulties, which the wit of man may never be able to resolve; but will a wise philosopher, because he cannot comprehend every thing he sees, reject for that reason all the truths that lie within his reach, and let a few inexplicable difficulties over-balance the many plain and infallible evidences of the finger of God, which appear in all parts, both of his created and written works? Or will he presume so far upon his own wisdom, as to say, God ought to have expressed himself more clearly? The point and exact degree of clearness, which will equally suit the different capacities of men in different ages and countries, will I believe, be found more difficult to fix than is imagined; since what is clear to one man in a certain situation of mind, time, and place, will inevitably be obscure to another, who views it in other circumstances. How various and even contradictory are the readings and comments, which several men, in the several ages and climates of the world, have made upon nature! And yet her characters are equally legible, and her laws equally intelligible, in all times and in all places: "There is no speech nor language where her voice is not heard: her sound is gone out through all the earth, and her words to the end of the world." All these misrepresentations therefore, and misconstructions, of her works, are charge-

able only upon mankind, who have set themselves to study them with various degrees of capacity, application, and impartiality. The question then should be, why hath God given men such various talents? And not, why hath not God expressed himself more clearly? And the answer to this question, as far as it concerns man to know, is, that God will require of him according to what he hath, and not according to what he hath not. If what is necessary for all to know, is knowable by all; those men upon whom God hath been pleased to bestow capacities and faculties superior to the vulgar, have certainly no just reason to complain of his having left them materials for the exercise of those talents, which, if all things were equally plain to all men, would be of no great advantage to the possessors. If therefore, there are in the sacred writings, as well as in the works of nature, many passages hard to be understood, it were to be wished, that the wise and learned, instead of being offended at them, and teaching others to be so too, would be persuaded that both God and man except that they would set themselves to consider and examine them carefully and impartially, and with a sincere desire of discovering and embracing the truth, not wit an arrogant unphilosophical conceit of their being already sufficiently wise and knowing. And then I doubt not but most of these objections to revelations, which are now urged with the greatest confidence, would be cleared up and removed; like those formerly made to creation, and the being and providence of God, by those most ignorant, most absurd, and yet most self-sufficient pretenders to reason and philosophy, the atheist and sceptics. — [West.]

Aristotle considers friendship as of three kinds; one arising from virtue, another from pleasure, and another from interest; but justly determines, that there can be no true friendship, which is not founded in virtue.

A deaf and dumb pupil, when asked in writing, what is eternity? wrote upon his slate with his pencil, THE ETERNITY OF THE ALMIGHTY.

BAD COMPANY.

"Evil communication," says the text, "corrupts good manners." The assertion is general, and no doubt all people suffer from such communication; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals are considered; and he, who associates with such, though they set him the example of breaking every commandment of the decalogue, is still said to keep good company. I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be their station what it will, as bad company.

The three following classes will perhaps include the greatest part of those, who deserve this appellation.

In the first, I should rank all who endeavor to destroy the principles of christianity—who jest upon scripture—talk blasphemy—and treat revelation with contempt.

A second class of bad company are those, who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank gamesters of every denomination; and low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we call bad company, there are others who come under the denomination of ill chosen company: trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are only not vicious—with none of these a serious man would wish his son to keep company.

It may be asked what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true if we were determined never to have any commerce with bad men, we must, as the apostle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to connect with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them occasionally cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our

own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having any thing instilled into him, we easily discover from his first actions, and rude attempts at language, the kind of persons with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters further into life, his behavior, manners, and conversation, all take their cast from the company he keeps. Observe the peasant, and the man of education, the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behavior more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us.

And as we advance in life, how few of us think for ourselves; How many of us are satisfied with taking our opinions at second hand.

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approaches of vice; this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgusting thing familiar. And this is indeed a kind provision of nature, to render labor, and toil and danger, which are the lot of man, more easy to him.

The raw soldier who trembles at the first encounter becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into a mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarm against the wickedness of his companions. But alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured. [To be continued.]

A correspondent of the Nat. Intelligencer among the many preventives against the Cholera, says:—God will hear, if man will pray. This we endorse as truth.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

A great man with the Lord, is what the world would call a poor wretch, or he is of no note. Thus the simple confound the wise.

Worldly Matters.

David Ritter of New-Haven, with twelve hands, manufactures \$10,000 worth of Razor straps a year. And again the said David with five hands, turns off about \$3,000 worth of marble monuments, chimney pieces, &c.

At an election in Montreal, L. C. a dreadful riot took place, which resulted in the death of several men.

ROMANCE OF REAL LIFE.—On Friday April 26, 1832, D. Eulton, one of the coroners of this county, was called to view the bodies of Elizabeth Bird and Abraham Vanduyck, found drowned in Brown's pond, town of Clinton. They were tied together around the waist, and from previous declarations, no doubt remained but that they had deliberately made way with themselves. They were seen going to the pond on Wednesday preceding, she quite intoxicated, and it was supposed he not much better. They had divested themselves of their upper garments which were carefully deposited near the Lake, together with a bottle containing the remains of a pint of rum which they had purchased that morning, perhaps not an hour before they took their fatal plunge. Both were habitually intemperate.—[Poughkeepsie paper.]

We learn from the Wyoming Republican, that three children were recently scalded to death in Luzerne county. The mother was engaged in boiling soap, when the pot fell from the crane, and the contents were dashed over two children playing on the floor before the fire; and the third, which was on her lap, she dropped into the boiling liquid in her frightful endeavors to rescue the other two.

EMIGRANTS.—On Sunday last, fourteen hundred and forty six emigrants arrived in this city from Europe, and yesterday, four hundred and twenty eight. The number which arrived at Quebec on the 26th, 27th and 28th of May, was two thousand, four hundred and eighty eight.—[N. Y. Com.]

A church bell of glass has been cast in Sweden; its diameter is six feet, and its tone is said to be finer than that of any metal.

Boston, May 18th.

Yesterday forenoon Mr. George W. Coombs was at work in the well of Mr. William T. Spear, Prince Street, about 35 feet from the surface, and Mr. William Elm about 8 feet below him, both in the employ of Mr. Isaac Scott, laying lead pipe, and using a furnace with charcoal, for soldering. Coombs complained of faintness and Elm went up to assist him; but, in passing the furnace he was likewise taken faint, yet succeeded in reaching the top, and calling assistance. Before it arrived, however, Mr. C. had fallen to the bottom. He was drawn up, and two physicians attended immediately; but life was extinct. Mr. C. was about 25 years of age, and has left a wife and child. It was the opinion of the physicians that the fumes of the charcoal caused his death.—[Daily Adv.]

Boston, May 18th.

A young girl aged about nine years, daughter of Mr. Ezra Palmer, residing at No. 22, Ann St. whilst reaching out of a chamber window in the third story, to arrange a bird cage, lost her balance and fell to the ground. In her fall, she struck on the shoulder of a young man who was passing at the moment, and thus, happily, her life was preserved.

She has, however, suffered severely from contusions, broken bones, and dislocations.—[Transcript.]

In Augusta, on Wednesday, a squall took place, which blew out the gable end of a brick building near the market, belonging to Mr. Bennock, which, falling on a small adjoining wood house killed two negroes that were in it, a woman, and child of three or four years old, and crippled two others. The wall was only one brick thick.—[Sa. Ga.]

GREAT FRESHET.—In consequence of a heavy rain which commenced on the 19th of May and continued till the 22nd, the waters of the Kennebec river in Maine, rose to an unparalleled height. In many places it was 20 feet above low water mark, and has done immense damage, carrying away bridges, mills, houses and large quantities of lumber.

A gentleman, who within the past six months has visited nearly every principal town in the Valley of the Mississippi, has furnished the editor of the Journal of Commerce with a list, by which it appears that twenty four steamboats have been destroyed on the western waters, since the breaking up of the ice last spring.

PHYSICIAN.—From the Poughkeepsie Telegraph, we learn that a piece of land, embracing an area of an acre and a half, on the eastern shore, in Dutchess county, three miles above Newburg, has sunk one hundred feet, so that the tops of the highest trees growing upon it, are scarcely level with the surrounding surface. It is supposed that a stream of water, flowing beneath the river, has finally washed away such a quantity of the supporting earth as to render this occurrence inevitable; if this be not a philosophical explanation, we must place the phenomenon to the credit of the theory of Capt. Symmes.—[N. Y. paper.]

THE COMET OF 1832.

On or about the 22nd of next August Biele's Comet may be seen by means of telescopes somewhere near the direction of the seven stars. On the 19th of September, it will be visible to the naked eye just above the horizon in the North East about 9 o'clock in the evening. About 10 o'clock in the evening of November 13th it will rise E. N. E. and will about that time appear the brightest. From the middle of October to the middle of November, it may be seen with great distinctness. August 22d its distance from the Earth will be 117,373,006 miles, and 157,479,530 from the Sun.—Its nearest approach to our planet will be on the 23d of October, when its distance from us will be 51,035,913 miles, and from the Sun 98,650,494. It will cross the Earth's orbit about the last of October, when it will be several hundred thousand miles further from us than it will be when it passes its perihelion. Its nearest approach to the Sun will take place on the 28th of November when its distance from that planet will be 83,444,193 miles, and from us 67,962,565.—[N. Y. Review.]

THE POLICE.—The heart bleeds when it contemplates the fate of this noble people. What a infinitely picture of saddest misery is presented in the following paragraph:

"From the 24 to the 6th of March the gates of Warsaw were closed, whilst arrests were made of the young Poles said to be in-

planted in the late insurrection, were sent to Riow, to be incorporated in the Russian republic. A private letter states that those young men are sent off in tens of thousands to Siberia, to form colonies to people those dreary regions of perpetual snow and Cimmerian darkness. The pretended discovery of a new plot is the pretext for this wholesale banishment of the Polish race; including it is said not less than 40,000.

The Evening and the Morning Star.

INDEPENDENCE, NO. JULY, 1834.

THE ELDERS IN THE LAND OF ZION TO THE CHURCH OF CHRIST SCATTERED ABROAD.

[Communicated.]

Brothers, we think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. Notwithstanding that nearly all christianism doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally about the scriptures of the old and new testament as the only rule of faith and practice, yet we believe, from the scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true church to receive revelations, containing blessings and warnings, peculiarly adapted to itself, as a church. To conclude it is a mistaken notion that the scriptures of the old and new testament are the only rule of faith and practice; nevertheless, inasmuch as the present and former dispensations are truly applicable to the present, under our peculiar circumstances, we sit bound to be governed by them, and we solemnly caution each member of such prophesies as point out the events that shall take place in our day and age; of these there are many, both in the old and new testament. They speak plainly of great things that shall be accomplished in the last days: such as preaching the everlasting gospel to all nations;

the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob; and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Savior at his second coming, with all the saints to dwell with them in the millennium reign. And now, who with the bible in his hand, can suppose that these great and marvellous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom is neither variableness nor shadow of turning; consequently, as in days of old, so in these last days, he has given us revelations by which we may know how to organize the church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the bishop or agent in the land of Zion, to make known from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommendation from the bishop in Ohio, or from three elders. The elders therefore, will be careful not to recommend and send up churches to this place, without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the bishop in Ohio, or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation; and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages, which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifices and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly settled upon their inheritances, and are generally in good health and spirits, and are doing well. This is a great blessing, and setting them together with the establishment of a printing office and about have greatly exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden, as the garden of the Lord; yet, at present it is but were but a wilderness and desert, and the dis-

advantages of settling in a new country; you know, as many and great; therefore, prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country, is, at present, tolerably good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph,) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently. Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

ITEMS FOR THE PUBLIC.

In connexion with the Star, we publish a weekly paper, entitled The Upper Missouri Advertiser. It will contain sketches of the news of the day, public advertisements, and whatever tends to promote the interest of the Great West.

☐ An extract from the prophecy of Enoch in our next number.

☐ The "Vision," which appears on the second page, is the greatest news that was ever published to man. It shows the economy of God, in preparing mansions for men.—Blessed be the name of the Lord.

☐ Notwithstanding the month of May was wet and cold, the weather, for some time past, has been such, that the prospect of the farmer is fair, and we have hopes of good crops.

☐ The frontier Indian war continues.—There have been several killed on both sides. The government of the United States has appropriated \$300,000 for this purpose, and we may calculate, the war will be prosecuted vigorously as far as necessary.

☐ The cholera morbus commenced its deadly work at Quebec Lower Canada about the first of June. It is said to be severer than in Europe. The will of God must be done, whether by pestilence, famine, or the sword.

TO THE ELDERS WHO PREACH GOOD THINGS TO THE WORLD.

Brethren, as stars of the evening which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come into the kingdom of the gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the word of life to the wondering multitudes, without fear, entreating, and beseeching all men to be saved;

you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as with men of old, to bear patiently and answer as the Spirit of truth shall direct, showing all credit for every issue of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warm in compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter.—You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America; neither have you any direction by commandment to collect the calamities of six thousand years, and paint them upon the curtain of these last days, to scare mankind to repentance; no, you are to preach the gospel, which is the power of God unto salvation, even good tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church in these last days; but you are to teach all men that they shall be judged according to their works; for if God is the same yesterday, to-day, and forever, his reward is always with him, and his revelations, and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now for this generation and this time; you, therefore, must reason from the bible and the book of Mormon, with great care, and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says, Vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion; and many souls may be required at your hands. Let us not leave you that, not only the eyes of the world, but the eyes of the angels and of God are upon you. Let us not leave you that, not only the eyes of the world, but the eyes of the angels and of God are upon you. Let us not leave you that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

Many things indicate something more than peace this ere. Every nation is engaged in events which astonish mankind; even the heart of man begins to melt at the prospect before him. The unquenchable fires of war, and rumors of war, with many other signs of the distress of nations, from the old world, or it is called across the ocean, which is now the scene of

understanding, that he that runs may read the label on the eastern sky: *The end is nigh.*—France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, many were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments of the Almighty. In England, where an anxious multitude have been waiting for reformation in government for years, disappointment is destruction. The house of lords has rejected the reform bill, and the proud hearted Englishman says—Reform or revolution! No stop there: for the sound comes across the Atlantic—Reform or ruin! All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! So also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, Watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man! Watch the signs of his coming that ye be not deceived.

REVELATIONS.

COMMANDMENT FOR KEEPING THE SABBATH.

[Given August 7, 1831.]

Behold, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandments; for they that live, and walk in them, faithfully, shall inherit the earth when it is prepared for them; and when they die they shall rest from all their labors and their works shall follow them: and they shall receive a crown in the mansions of my Father which I have prepared. Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength for them: and they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time: they who are faithful and diligent before me. Wherefore I give unto them a commandment, saying, thus:

Thou shalt love the Lord thy God with all thy heart, with all thy might, and in the name of

Jesus Christ thou shalt serve him.—Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily, this is a day appointed unto thee to rest from thy labors, and to pay thy devotions unto the Most High. Nevertheless, thy vows should be offered up in righteousness on all days, and at all times; but remember, that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord; and on this day thou shalt do none other work, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full; for verily, this is fasting and prayer; or, in other words, rejoicing and prayer. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances—not with much laughter for this is sin—but with a glad heart and a cheerful countenance: verily I say unto you, that inasmuch as ye do this, the fulness of the earth is yours; the beasts of the field, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth, yea, and the herb, and the good things which come forth of the earth, whether for food or raiment, or houses, or barns, or orchards, or gardens, or vineyards; yea, all things which come forth of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and raiment, for taste and smell, to strengthen the body, and to enliven the soul; and it pleases God that he has given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing does man offend God, or against none is his wrath kindled save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets.—

Wherefore, trouble me no more concerning this matter, but learn that he who does the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I the Lord have spoken it, and the Spirit beareth record. Amen.

Feb 16 1832
VISION

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, & beside him there is no Savior; great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same, and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom: from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith jr. and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the

bosom of the Father, even from the beginning; of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty ninth verse of the fifth chapter of John, which was given unto us, as follows:—speaking of the resurrection of the dead, concerning those who shall bear the voice of the Son of man—and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel; for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings; and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encompasseth them round about. And we that

a vision of the sufferings of those with whom he made war, and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternities concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made: And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be made, whom the Father had put into his power; and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment; which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man; except to them who are made partakers there-

of; nevertheless I the Lord show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not; neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

And again, we bear record for we saw and heard; and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name; and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, and are priests of the most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs; and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place,

the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ are the judge of all: these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men; these are they who receive of his glory, but not of his fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun: these are they who were not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial world, and the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the celestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who receive not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last

resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the celestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the celestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the celestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things where God, even the Father, reigns upon his throne forever and ever: before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the celestial is one, even as the glory of the stars are one; for as one star differs from another star in glory, even so differs one from another in glory in the celestial world: for these are they who are of Paul, and of Apollos, and of Cephas: these are they who say, there are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets: neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they

who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory and honor, and dominion forever and ever. Amen.

EXTRACT OF COVENANTS FOR THE CHURCH OF THE LATTER DAY SAINTS.

And again, the elders, priests and teachers of this church, shall teach the principles of my gospel which are in the bible and the book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness, in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.

If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and in as much as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeably to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, in as much as is sufficient for himself and family.

And again, if their shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it

